776 755 788 [325] The Ait Waryager rub pounded bitter almonds (ddauz mazag) mixed with oil and salt on the affected part of the body of a person who is troubled with le-ryah.

[328] Among the Ait Waryager, if a person suffers from an illness caused by jnun, a scribe writes a charm for him on a loaf of bread or on a paper, which is then put in the open in a place where no animal can get at it; it is left there over night so that the stars shall shine on it, and on the next day the patient eats the loaf or hangs the paper round his neck.

776 791 [356] Among the Ait Waryager there are women, called dizuhriyin (sing. dazuhrit), who are likewise able to tell people about secret things and future events owing to the information they derive from jnun.

832 [361] A mahabba, or love-charm, may contain either the names of Muhammadan jnun, as well as something from the Koran, or the names of sayatin. This is a way in which such a charm is used: the man who wants to be loved by a certain woman goes to the neighbourhood of her house, puts the charm between the forefinger and middle finger of his right hand, and moves the fingers with the charm three times in the direction of the house, at the same time whispering the woman's name. Then he burns the charm between his fingers and goes away; and now she will love him (Ait Waryager). The following practice serves the purpose of overcoming a woman's objection to marrying a man who wants to marry her. A scribe writes a charm and keeps it in his house for seven days, fumigating it every evening with the smoke of pepper and saffron. During this period he must refrain from salted food, so that jnun—muminin—may speak to him. He then ties the charm to an olive tree with a hair of the woman, which has been rpocured by the man who wants to marry her. When the wind makes it flutter the woman will lose her senses, and she will remain in that condition until the scribe removes the charm from the tree and takes it to his house. As soon as this is done she not only comes to her wits again, but gets fond of the man, and [362] they soon become husband and wife (ibid.).

776 [396] A jenniya whose name is widely known in Morocco is the Gola. She is said to be very big and have the appearance of a woman, although she has also been seen with her extremities looking like the feet of a goat and with very much hair all over the body and the face.

754 profit; a funeral is welcome to the scribes, it is called their wedding (Ait Waryager). For the same purpose they knock the bier which is kept in the mosque, telling it to get up to work: —Qum t hdem 'ala rasak; and they believe that somebody will die within three days (Andjra). Among the Ait Waryager they beat the bier three times at night, saying, Kar athadmed ya rmahmer, "Get up to work, O bier". And when they want a feast they take the empty palmetto or esparto mat (dasfirt) on which they keep their food when [579] they have a meal and give it a good beating, so that it shall help them to what they want (Ait Waryager). It is also shor when a person for wicked and selfish purposes tries to stop or prevent rain, when needed by the community, by ploughing with two cats "yoked" to a toy-plough.

787 [580] If a person accidentally bites his tongue while eating, he will eat meat (Andjra, Ait Waryager). If a man spills food (Andjra), or gets a piece of a straw or some other trifle (Ait Waryager), into his beard, he will have a guest.

832 [581] At Fez I heard of the following methods by which a man may strengthen his sexual power. He puts some chick-peas (hammos) into water and, when they have got soft and swollen, drinks the water; this, I was told, makes him so strong that he in one night might even deflower seventy-two virgin cows. Or he eats on three successive mornings before breakfast shelled almonds pounded with cinnamon and m mixed with honey, which is said to produce a lasting effect. Elsewhere also chick-peas (Tangier, where they are called hommes) and almonds (ibid., Ait Waryager) are used for the same purpose; and so are earth-nuts (biyanat or kaukau; Tangier Fez) and beans (Ait Waryager). The efficacy attributed to them is of course due to their suggestive shape.

585 832 At weddings there are many homœopathic rites intended to ensure or facilitate the consummation of the marriage, which is not surprising considering the frequency of enchantments wrought for the contrary purpose. Among the Ait Waryager, before the arrival of the bride, it is the custom for the bridegroom's mother to place in the yard a mug (daqdeht) upside down with a so-called didli (an ornament consisting of dollar and half-dollar pieces threaded on a string of horsehair and worn by women round the forehead) and an egg on the top of it, and for the bridegroom to break both the mug and the egg with a kick, as I was told, "to destroy the evil", which undoubtedly meant any

775 [546] Dead saints may appear to the living in human or animal shapes; but as to ordinary dead people I have been assured over and over again that the dead do not walk, and I remember how heartily my friends in the tribe of Jbel Hbib laughed when I told them that many Christians believe in ghosts. The dead may come and see their friends; but on these occasions they cannot themselves be seen by anybody, and they come not as enemies but as friends.

Among the Ait Waryager men who have fallen in war with the Christians come to their relatives at night, but they do so only in kindness.

[547] The Ait Waryager believe that graveyards are haunted both by the dead and by jnun who come out of the ground in the dark.

[548] The place where a person has been found killed is regarded as haunted, whether he is buried there—as is often the case with a stranger or one who has no family—or not. Everywhere in Morocco it is marked with a small cairn of stones.

In some parts of the country travellers passing such a cairn often add a stone to it (Hiaina, Andjra, Ait Waryager, Aglu), whereas in other parts of the country there is no such custom.

[550] In Andjra I was told that the place where a person has been killed is meskun, or haunted by jnun. A scribe from the Ait Waryager denied that it is meskun, but admitted that his people are afraid of it.

789 [552] In Northern Morocco, if a married woman is afraid that her husband is in love with somebody else, she secures the assistance of an old woman, who goes in the night to a cemetery with a dish of seksu, unearths the hand of a newly buried corpse, and stirs the seksu with it. Among the Ait Waryager the old woman cuts off the right hand of the corpse and brings it to the jealous wife, who uses it in the said manner, not only once but several times, when she is making seksu.

[556] The magic energy inherent in a corpse, however, is used not only in witchcraft but for prophylactic and curative purposes as well. [755] Among the Ait Waryager one who has decayed teeth rubs them with the forefinger of a dead person's right hand before or while he is washed.

[557] Among the Ait Waryager it often happens that when a grave has been dug, but before the dead body has been lowered into it, a man lies down full length in the grave in order to acquire strength, [755] whether he be ill or not. Among the same Rifians a person who suffers from a bad headache goes to the grave of a stranger (who may be a ho[illegible]man) before sunrise, places some bread or figs on it, and ties there a piece of his clothes as a little flag; and on the two following mornings he again visits the grave but without putting anything there.